The Unitarian Calendar

Daughters of Time, the hypocritic Days,
Muffled and dumb like barefoot dervishes,
And marching single in an endless file,
Bring diadems and fagots in their hands.
To each they offer gifts after his will,
Bread, kingdoms, stars, and sky that holds them all.
I, in my pleached garden, watched the pomp,
Forgot my morning wishes, hastily
Took a few herbs and apples, and the Day
Turned and departed silent. I, too late,
Under her solemn fillet saw the scorn.

EMERSON.

Vol. 3 JANUARY — 1911 No. 5

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill., and Cor. Franklin and Geary Streets. San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. William I. Lawrance.

Treasurer, Mr. Richard C. Humphreys.

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Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

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Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

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Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

The Unitarian Calendar

VOL. 3 JANUARY, 1911 No. 5

THE PROBLEM OF TO-DAY

BY REV. WILLIAM S. MORGAN, PH. D.

The word "humanity" is attaining to a unique significance. There are a billion and a half of us in this world. Some of us are ignorant, but we are human; some of us are learned, but we are human; some of us are rich, but we are human; some of us are poor, but we are human. We have the same problems to face. The economic problem is here, each one must live. We have the same human heart. Our longing for ideals and emotions are wonderfully alike. The same impenetrable mysteries surround us; we have the same reaching after God, the same longing for ideal life and immortality.

Because of this we are now speaking of the body social, and the old simile has taken on a new form in the light of the modern cellular theory. No longer are we satisfied to say merely we are members of the same body, but we must forsooth say each one of us is a cell in the body of humanity, and the whole body depends for its welfare upon the efficiency of each cell. One diseased cell affects all the rest; one healthy cell drives its inspiration through all the others.

What, then, is the problem before us to-day? What is the duty of the individual in face of the social solidarity which confronts him? I will state it in these words: The duty of each individual, as well as of groups of individuals, is first to recognize fully that he is a part of a larger

unit; then always so to act that we shall, to the best of our ability, live for the benefit of the whole. This is simply the golden rule over again. It is simply the principle of the great philosopher Kant, "So act that the principle governing thy action might become a universal law." And here the law of sacrifice comes into play. Selfishness is acting with a view to our own self-interest. This is always our first impulse. By sacrifice we mean any diminution of my self-interest to increase the public weal. We have, in other words, to subjugate our pleasures, possessions, prejudices, powers, and preferences to the public good. Our great modern social sin is the predominance of individual welfare over the public good.

THE PLACE OF RELIGION

BY REV. MARGARET B. BARNARD

Of the First Unitarian Church, Rowe, Mass.

The second Isaiah, in warning his people against idolatry, tells them how the nations around them make their gods. The carpenter takes a piece of wood, and, after using all the best parts for warming himself and cooking his food, takes the residue, the part that is good for nothing else, and makes himself a god.

There are many people of our own time, as well as among the Babylonians of old, who, after satisfying all the demands of business, home, society, devote the residue of their time and strength to religion. They make it a thing apart, to be used in hours of great trial or danger, but to be considered as little as possible in daily affairs. Except for a few great souls, religion is not an abiding influence, controlling each act, but an occasional indulgence, a luxury, which we can-

ot afford to use every day. Most of us have a rtain amount of faith in God and righteousness. ow do we treat that faith,—as a vital part of e? Are we living in the spirit of that faith? e ought to remember that *our* lack of faith re- ces the sum of faith in the universe, for it akens that of others; that *our* lack of courage duces the sum of courage.

Let us ask ourselves seriously, "What place has ligion in my life?" Is it the residue, is it un- portant, or is it the great, vital, all-controlling nciple of action? Shall we not make it the nsecration of the whole life to the service of finite Righteousness?

o, wake the seeds of Good asleep throughout
the world,
rom earth touch heaven."

THE COMPANIONSHIP OF THE ETERNAL

BY REV. ALBERT WILLARD CLARK

Of the First Unitarian Church, Schenectady, N. Y.

The antidote for loneliness is companionship. uman loneliness never finds permanent relief til the soul enjoys the companionship of the ernal. The daily sharing of a common life, vine in its origin, human in its expression, alone adequate to meet the needs we feel. Burdens e imposed upon us from which there is no cape. Tasks are set for us to do which cannot avoided. Sufferings come which must be en- red. Sorrow and loss have their way and ook no restraint. These experiences become rsonal and register their occurrence within the e common to us all. While we may not accept eir presence as cheerfully as did the "Man of

Sorrows," yet we must learn to know that he who lives must live divinely, even when his soul is most alone.

Permanent friendships are all too rare. Companions who survive the strains of time are as easily numbered as the stars of the Great Bear. The cheering influence of such, however, is the most helpful we have. Their sustaining good will is our best resource. Yet to know the Eternal, to enjoy the companionships, resulting from this acquaintance, to share a divine life, made one by common duties and mutual responsibilities, by sufferings which must be shared no less than satisfactions which may be enjoyed; to know Him who is Eternal in such ways is to find a companion whose love is unfailing and whose friendship is sure.

Those who seek gold find gold. Those who are content with dust know only dust. Those who demand of life that it yield them companionship, not only among men but along the soul's separate and spiritual way, find the companionship that is Eternal in accord with the perfect law of love. They who seek, find what they seek, when they search with all their heart.

Finding God, we enter the life of His Spirit. We may miss Him by looking far afield. We may find Him by looking within. We may know Him as one related to others, but he knows Him best who knows Him as Father. To possess His companionship is to have eternal life.

"And he who, nearest to the Father's heart
In closest love and fellowship doth lie,
In human friendship hath the truest part,
And feels most deeply human sympathy."

A NEW YEAR

One of the tests of a man's life is the way in which he leaves his past. Some are driven out of it; some cling to it and are loath to let it go; some throw it aside with weariness, glad only to turn another leaf; others leave it, full of gratitude for what it has given them, and yet feeling more potently the attraction of the future.

The glory of mankind is in the sense of expectation. The best things in the world are its promises. The interest in life lies more in what we want than in what we have. That has been the faith of every seer and the strength of every reformer. That is what has made it possible for souls who have loved the dear associations of the past to cut loose from it with glad hearts and attempt the paths of difficult and lonely discovery.

One thing only is certain about the new year,—that it will bring many new and totally unexpected things to pass. The novelty of our experiences in the days that are gone cannot fail to teach us the expectation of novelty in the days that are to come. Not one of us has always followed the accustomed or even the anticipated course. New conditions, new acquaintances, new responsibilities, are all the time changing our prospects. Unforeseen events constantly interrupt our best-laid plans. The course of the new year is veiled in fascinating mystery. A merciful uncertainty baffles our vision. Certainty of future good or ill would deprive us of all impulse to the effort which is a great part of life's joy. Uncertainty is the mother of heroes. It keeps our hopes and fears on the alert. It bids us cherish and cultivate the virtues of forethought, vigilance and courage.

It is at this season as if, on that voyage of life which Dr. Putnam once beautifully described, we rounded another beaconed headland and left be-

hind another mark. We have no right to shrink from the perils of the unknown voyage. Let us rather be ashamed to stay idly at anchor in the safe harbor or be content just to creep timidly along familiar shores. Only let us be sure that we have a definite object and a destined port. Beware of the condition of beginning the year anywhere, going everywhere, and ending nowhere. It will not do to leave it to accident to settle our purposes. We must not drift, tossed hither and thither by the waves of circumstance, but steer a settled course.

Guard well the compass of conscience. It is a small thing, but the proudest ship cannot safely sail without it. Never let the salt spray corrode it or the rust of neglect settle on it. Keep it in sight, close by the helm and rudder of the will. Study the chart of human experience; the past is our map to which we can go for guidance. Let the bygone generations instruct us where the false lights burn and where we may expect the reefs and whirlpools. Watch the stars of the heavens. We may guide our course and measure our progress and check our wanderings by the lights above. Never be without the spiritual quadrant.

The search for the Fortunate Isles need never be in vain if we but remember what the Fortunate Isles are:

"And what are the names of the Fortunate Isles,
Lo! duty and love and a large content;
And these are the Isles of the watery miles
That God let down from the firmament.

"Lo! duty and love and a true man's trust,
Your forehead to God and your feet in the dust:
Lo! duty and love and a sweet babe's smiles,
And these, O friends, are the Fortunate Isles."

SAMUEL A. ELIOT.

A SACRED TRUST

BY REV. F. J. GAULD

Of the First Unitarian Society, Leominster, Mass.

"Stir up the gift of God that is within you." our life is the gift of God, created by countless ges of labor, love and sacrifice. It has been ought with a great price. It is God's tool for ecuring the freedom, progress and brotherhood f mankind. The great infidelity is unbelief in is gift. The great betrayal is the neglect and buse of this sacred trust. That religion is vital hich cherishes this inner wealth of the soul and ansforms it into the wealth of the common life, e commonwealth of fraternity, service, sacrifice. man may be a "heretic in the truth," if his rthodoxy blind him to the divine obligation to ake the most of himself for the sake of other ives.

The moment has at last arrived when man vals the birds in the speed and beauty of his ght through the pathless air. This magnificent nquest of the air has waited through centuries r the development of the proper motor-power. "the whole creation has groaned and travailed gether until now, waiting for the manifestation the sons of God," for the man of moral power, spiritual vision, to drive the social organism ward to the goal of humanity, the kingdom of aven on earth.

Pledge your loyal support to that church which ges you to brush aside all ecclesiastical props, theological subterfuge and make-believe, and ds you to rest upon the divine reality of your vn soul, to "work out your own salvation," for is "God that worketh in you."

What men want is not talent, it is purpose; or other words, not the power to achieve, but the ill to labor. —*Bulwer.*

UNITARIAN HYMN

Oh, sometimes gleams upon our sight,
Through present wrong, the eternal Right;
And step by step, since time began,
We see the steady gain of man.

That all of good the past hath had
Remains to make our own time glad,
Our common, daily life divine,
And every land a Palestine.

Through the harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubt, and creeds of fear,
A light is breaking calm and clear.

Henceforth my heart shall sigh no more
For olden time and holier shore;
God's love and blessing, then and there,
Are now and here and everywhere.

J. G. WHITTIER.

THE INCORRUPTIBLE

BY REV. ALBERT J. COLEMAN

Of the First Unitarian Church, Jacksonville, Fla.

The march toward civilization is slow and faltering; there are halts, bivouacs, and retreats; yet the army advances. Who make the progress sure? The answer is: Our incorruptible men and women. They are the men and women whose moral ideals, and principles, and duties, cannot be bought. The pleasure of the hour cannot buy them. Their own selfishness cannot buy them. Honors, or money, or the desire of ease, or fear of the ill-will of lesser minds, cannot buy

them. They are incorruptible; and because they are what they are, they build up our indestructible moral structures, safeguard our happiness, and become the immortal agencies of the living God for the bettering and unfolding of our human life.

In every crisis of human affairs it is this unbought manhood and womanhood that has saved the principle, the hour, and the God, to our Humanity. It is the men and the women of vital moral and spiritual character who live and serve the truth, who follow the vision of truth as their luminous star, whom the noble mind gives thanks for always.

Thank your God for the unshattered honor of motherhood and fatherhood, for lovers and saviours of truth, who walked by the light in the shadows of the life of their day, and were unashamed and unafraid. Poets, and artists and thinkers who have been the world's reformers, are of this goodly company; men and women, conscious of God and his revelation, and who paid the price of their knowledge, are of it; scientists who in the face of all penalty proclaimed the truth, are of this fellowship; all men and all women who have held service above self, love above fear, and who have pressed on in the belief that

"Right is right, since God is God,
And right the day must win,"

are of the blessed company. Thanks be to God for his incorruptible children!

The sense of beauty is the mainspring of civilization. God planted the sense of beauty in us to be our educator. Through it He says to us perpetually, "Come up higher."—*F. H. Hedge.*

THE BELIEF OF TOLSTOI

(Abstract from His Reply to the Holy Synod.)

I believe in God, who is for me spirit, love, the principle of all things. I believe that he is in me as I am in him. I believe that the will of God has never been more clearly, more freely expressed than in the doctrine of the man Jesus. But one cannot consider Jesus as God, and address prayers to him, without committing, in my opinion, the greatest sacrilege. I believe that the true happiness of man consists in fulfilling the will of God. I believe that the will of God is that every man should love his fellow-men, and should act toward others as he desires that they should act toward him, which sums up, according to the gospel, all the law and the prophets. I believe that the reason of life is for each of us simply to grow in love. I believe that this development of our power of loving brings us in this life a happiness which will increase every day, and in the other world a happiness as much more perfect as we shall have learned to love more. I believe, above all, that this growth in love will contribute more than any other force to establish the kingdom of God on the earth; that is to say, in replacing a social life in which division, falsehood, and violence are all-powerful by a new order in which humanity, truth, and brotherhood will reign.

I believe that we have only one means for progression in love, and that is prayer. Not public prayer in the churches, which Christ has expressly reproved, but the prayer of which he himself has given us an example,—the solitary prayer which consists in re-establishing and strengthening in ourselves a consciousness of the meaning of our life and the feeling that we depend only upon the will of God.

THE NEW VIEW

Our fundamental purpose is the more complete attainment of the new view. If that appear vague and indefinite, and a skeptical reader, notwithstanding all our illustrations, still asks, "The new view of what?" we reply roundly, The new view of life,—the new view of the common welfare; the new view of industrial and social forces; the new view of childhood, of womanhood and manhood; the new view of housing as the basis of domestic life; the new view of industrial occupations and the conditions under which they are carried on; the new view of misery and crime and disease as eradicable; the new view of charity, of reformation, of discipline, of human society; the new view of work, of recreation, of neighborhood; and, at last, the new view, prophetic though it be, of a social order in which ancient wrongs shall be righted, new corruptions foreseen and prevented, the nearest approach to equality of opportunity assured, and the individual rediscovered under conditions vastly more favorable for his highest usefulness to his fellows and for the highest development of all his powers.

—*Edward T. Devine.*

"I gave a beggar from my little store
Of well-earned gold. He spent the shining ore
And came again, and yet again, still cold
And hungry as before.
I gave a thought, and through that thought of mine
He found himself a man, supreme, divine,
Bold, clothed and crowned with blessings manifold.
And now he begs no more."

THE BANISHMENT OF FEAR

BY REV. WILLIAM DAY SIMONDS

Of the First Unitarian Church, Oakland, Cal.

When the late Thomas B. Reed was asked to name the greatest change he had witnessed in the course of his earnest and conspicuously useful life, he answered, "The banishment of fear from the human mind." The answer is worth thinking about for a long time. Fear seems to have been the iron chain that held the world together fifty years ago. Religion was founded on fear, and men do not need to go back a half century to reach a day when ministers spoke carefully and hesitatingly about the love of God, lest they might weaken that "realizing sense" of his mighty wrath and his terrible justice which could alone subdue the guilty soul. Governments knew no better way of dealing with the weak and the wicked than by punishment, and the fear of punishment. The father governed his child, and the teacher his pupil by the strong hand of authority. The slave feared his master, and the servant was a servant indeed, in those good old days, fifty years ago. Conditions which labor imposes, and capital accepts in the modern shop, as a matter of course, would have been deemed darkest anarchy in 1860. We are banishing fear from every nook and corner of our brave new world, for we know at least that we live under the reign of universal law,—law as benevolent toward the peasant as to the king on his throne.

Believe in progress. Be a forward looker. Believe in the coming generation. Believe that after you, better men and women will come and take up the work which you lay down, and carry it on to results larger and better than you can understand. —*Sunderland.*

We ought to show and declare that the acceptance of the doctrines of liberty is not inconsistent with the deepest and sincerest piety. Many people think of Unitarians as iconoclasts, destroyers of the faith and beauty of the world, as people who would annihilate reverence and respect and devoutness. Now that, to our thinking, is the precise opposite of the truth. The truth is that a perfect freedom of thought is not only consistent with the sincerest piety, but it is really the only atmosphere in which the holiest piety can grow.

—*Charles W. Eliot.*

Are not all true men that live or that ever lived soldiers of the same army, enlisted under Heaven's captaincy, to do battle against the same enemy,—the empire of Darkness and Wrong? Why should we misknow one another, fight not against the enemy, but against ourselves, from mere difference of uniform? —*Carlyle.*

NOTES

The American Unitarian Association and the Allied Societies will keep open house on the afternoon of Monday, Jan. 2d, from 4 to 6 o'clock, at the Building, No. 25 Beacon St. Members and friends of the Association are cordially invited to this informal reception. The officers and directors will be glad to welcome the people of the Unitarian churches and the friends of the liberal cause.

Two beautiful new church buildings have just been dedicated for the Societies at Lynn, Mass., and at Chestnut Hill, Mass. The first was dedicated on Dec. 29th, and the second on Jan. 1st. Both are fine examples of good church architecture.

Five other new church buildings are now in process of construction,—those at Potter Place, N. H.; Bendon, Mich.; Duluth, Minn.; West Somerville, Mass., and San Diego, Cal. New parish houses are nearing completion at Hanska, Minn., and Madison, Wis.

The Third Church in Cambridge, Mass., has bought a fine lot of land for its proposed new building. The old building was damaged by fire last summer, and the Society proposes now to remove to a new site. The new Societies in Flushing, N. Y., and Dayton, Ohio, are raising funds to secure the needed lots and buildings.

Rev. Earl M. Wilbur, the Field Secretary on the Pacific Coast, is spending six weeks in the Northwest. He is to visit the churches at Vancouver and Victoria, B. C.; Bellingham, Everett, Seattle and Spokane, Wash.; Portland, Salem, Eugene and Hood River, Ore., and to confer with the newly gathered Societies at Tacoma and Puyallup.

The President of the Association will be in the central West during the latter part of January. He is to take part in the dedication of the new church in Indianapolis, Ind., on Jan. 15th, and to help install the new minister at Allegheny, Pa., on Jan. 22d. Between these appointments he is to visit the Societies at Dayton and Youngstown, Ohio, and Meadville and Franklin, Pa.

The Society at Ann Arbor, Mich., the seat of the University of Michigan, has called Dr. Percy M. Dawson to the pastorate of the church. This action will relieve Rev. Henry Wilder Foote, the Secretary of the Association's Department of Education, so that he can give his whole time to the growing work of his department.

Rev. Minot Simons, of Cleveland, Ohio, is to spend the month of January in New England, supplying the pulpit of the Arlington Street Church in Boston, and on week-days serving as a lecturer on the Billings Foundation. He will visit nearly all of the churches in southern New Hampshire, and many in Massachusetts. Rev. William Channing Brown will accompany him upon many of these occasions.

The Directors of the American Unitarian Association have appointed a Special Committee to prepare a revised edition of the Hymn and Tune Book. The committee solicits the counsel and co-operation of the ministers and the people of our churches. It is hoped that many friends will send their suggestions and recommendations to the Hymn Book Committee, 25 Beacon St., Boston, Mass.

The Unitarian Church in Revere, Mass., originally known as the First Church of Christ, in Rumney Marsh, has just celebrated its two hundredth anniversary. It was founded in 1710. The most distinguished minister in the old days was Dr. Joseph Tuckerman, who afterwards won world-wide fame as a philanthropist.

Rev. A. L. Hudson, as a Billings lecturer, has been holding a series of meetings in Memphis, Tenn., whence he reports good interest and attendance. He is to spend the greater part of January in Texas, aiding the Societies in Dallas and Fort Worth, and holding meetings in Austin, San Antonio, Houston, and Galveston, where no active Unitarian churches now exist.

The last issue of the *Social Service Bulletin,* and one of the most important of the series, is "What Bad Housing Means to the Community," by Albion Fellows Bacon, of Indiana. It is a remarkably vivid and interesting statement of the housing problem as it exists to-day in nearly every growing city and town in the United States. We have been accustomed to think of the slum as something peculiar to the large city; but Mrs. Bacon points out that cities of every class have their own types of slums, and that even in villages living conditions are found which would disgrace a crowded town. Many dwellings of the poor exhibit all the features of the worst forms of housing: lack of water, littered and foul-smelling yards, filthy closets, dilapidation, windowless rooms, overcrowding, etc. She shows how they mean, inevitably, for the tenant, sickness, physical degeneration, vice and crime; for the community, disease, poverty and moral contagion; for the State, a large part of the enormous cost of our penal system and of preventable human waste. Mrs. Bacon holds the citizen, the architect or builder, and the landlord responsible for these conditions; and declares that where housing evils exist "they are always a reflection upon the intelligence, right-mindedness and moral tone of the community." This article should be read by everyone interested in the advancement of human welfare. It may be obtained free on application to the Department of Social and Public Service, 25 Beacon St., Boston.

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Single subscription, 25 cents a year. Club rate, five for $1.00.

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Edited by SAMUEL A. ELIOT

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